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WALKING TOGETHER.

"Can two walk together, except they be agreed?"

MANY uses may be made of the Bible. The Christian uses it as a STOREHOUSE, where he goes to find food for his mind and heart. It is to him a source of knowledge, strength, and comfort. To some persons it is merely a DICTIONARY OF QUOTATIONS, furnishing them with appropriate passages to use in speech and conversation; their object often being to produce a laugh by the ludicrous use of Scripture phraseology. Others, again, regard the Bible as an armory wherein to find weapons of defence and offence. These weapons are proof-texts; and there are thousands who know little of the Bible, except the proof-texts which they continually hear quoted in support of the favorite doctrines of their church. Of the connection in which these passages stand, and of the context, they know nothing; and very often it would be a sufficient refutation of an argument based on such a text, merely to read what precedes and follows it. There is no doctrine, and no usage, but may be defended by these proof-texts. Does

any one wish to prove the Trinity: he quotes "the Three that bear record." Does he wish to prove the Unity: he quotes the declaration, that "the Father is the only true God." And so of every other doctrine. Again: if there is any ancient abuse or wrong to be defended against the attacks of earnest reformers, the armory of the Bible is ransacked for weapons. Slavery is defended by one text; hanging, by a second; woman's wrongs, by a third; and rum-selling, by a fourth. Among all these texts, the one quoted above is somewhat distinguished, as being the proof-text of sectarianism. Whenever any atrocious piece of bigotry or intolerance is perpetrated, this passage is always brought forward to defend it. In using it, one-half of the text is made as inflexible as oak; the other part, as pliable as India-rubber. "Agreed" must always mean agreement in opinion concerning those religious doctrines which happen to be matters of controversy. But to "walk together" may mean any thing. It may mean, "Can they partake of the Lord's Supper together?" — "Can they belong to the same church?" — "Can they co-operate in benevolent action?" — "Can they lecture before the same lyceum?" Formerly, in New York, the text assumed this form: "Can a man, who does not agree with me about the Trinity, deliver useful lectures upon oxygen and hydrogen?" and a majority of the Board of Trustees of Columbia College decided that he could not. Some years since, in the same city, the question took this form: "Can two little children walk together on the Fourth of July, whose parents are not agreed in regard to the doctrine of Orthodoxy?" Henry Ward Beecher took the affirmative, and maintained that they could. "The Observer," a religious newspaper, maintained that they could not. I do not recollect the arguments used on this occasion, or whether the inability asserted was physical or moral. I only remember the re-

sult; which was, that they *did not* walk together: and, as I have known the same thing happen in two other places, I infer that it is extremely difficult for Sunday-school children to walk together on the national anniversary, whose parents differ in matters of speculative theology.

But, leaving this negative and sectarian use of the passage, let us look at it now on its positive side, as giving the basis of union. Union is necessary for us in this world, — necessary for happiness, for usefulness, and for improvement. The solitary man is an unhappy man; he is comparatively a useless man; and he can make little progress compared with what he would make in a true social sphere. Hence God has provided for us four institutions by which we are brought into union with each other. These are, first, the FAMILY; second, the NEIGHBORHOOD; third, the STATE; and fourth, the CHURCH. Now, we may be connected with all of these unions in a formal way or in a vital way. If the union be formal, we remain together, but do not walk together. There is no progress: it is the union of particles frozen together in a lump, or cohering together in a stone, but not growing together as in a plant or tree. True union is vital; and for this there must be *agreement*. And now the question comes, What kind of agreement?

In order that two persons should walk together, three things seem to be necessary. It is necessary that they should be agreed, —

1st, As to where they want to go.

2d, As to the road by which to go.

3d, They must be agreed to differ as to every thing else.

For example, if I wish to go from Boston to Portland, and you wish to go to New York, we cannot walk together. There must be agreement as to *the* AIM. If I wish to im-

prove myself, and you wish merely to enjoy yourself, we shall not be good companions. A husband and wife will not be good companions if the aim of one is to find happiness in tranquil and simple ways, and the other aims at display and constant excitement. And so in all other relations. People must be agreed as to THE AIM, — as to *where they wish to go.*

Again: they must be agreed as to the means — as to the road — by which they are to go. You and I may be going to the same place; to New York, for example. But if you wish to go by the New-Haven Railroad, and I by the Fall-river Steamboat, it is clear that we cannot go together. Where the aims agree, the means may differ; and that so entirely, that there can be no cordial co-operation. This is illustrated in Æsop's fable of the two men who tried to live together in the same house. They had a common aim, — to carry on their respective trades industriously and economically, and to get a support. But it so happened that one was by trade a collier, and the other a fuller; and so, as fast as the one whitened his cloth, it was soiled by the work of the other.

And, thirdly, men must be agreed to differ in other things. They must recognize the fact, that this very diversity may be the means of a better union. They must realize, that, in God's world, there is meant to be variety no less than unity; that men were all meant to be individuals, — no one to be exactly like another; and that these natural differences, instead of being repressed by authority, are to be encouraged to manifest themselves. They should see that the firmest and best unions are to be found where there is the most freedom of opinion and action; and that true union is not an external one of forced conformity, but an internal one of cordial agreement. And now, these principles of true union having been established, let us consider them in

their application to the Family, the Neighborhood, the State, and the Church.

The basis of the family is marriage; and, in order that this shall be a true union, it is necessary that there shall be this threefold agreement, — agreement in essential aims, agreement in essential means, and agreement to differ in other things. No marriage rests on a solid basis in which there is not both unity and variety, likeness and unlikeness, — a central harmony, with manifold diversity. There should be unity as regards the essential aims of life. It is not necessary that there should be the same religious experience; but there should be the same respect and regard for religion. If one be earnest, and the other a person of levity; if one be generous, and the other selfish; one conscientious, and the other careless; one loving God, truth, improvement, usefulness, and the other loving the world, pleasure, wealth, — then there is no interior union, no marriage of souls. So, likewise, it is important that there should be an agreement as to means and methods. If the husband and wife have both a religious aim, but one thinks that the only way to heaven is through the Catholic Church or through orthodox doctrines, while the other is a decided Protestant, or Unitarian, the union between them will be incomplete. The husband and wife may belong to different churches, and yet be in harmony, only in two cases, — in case they have very little religion, or in case they have a great deal. If their religion is a mere *form*, the difference of form is a matter of no importance; and if their religion be profound, vital, spiritual, then they will find themselves truly at one, notwithstanding the difference of creed and church. Thus, to use a homely comparison, if two insects are on the wheel of a carriage, and both on the outside rim, they can easily come together; or if both are at the centre, on the hub of the wheel, they can come together: but if

they are anywhere between the outside and inside, standing on different spokes of the wheel, they are completely separated.

For a true marriage, there should be harmony in all the more essential convictions, tastes, and views of life. But entire unanimity, complete uniformity, is by no means desirable. The husband and wife are to help each other, supply each other's defects, and, out of two imperfect halves, make a rounded whole. Centrally at one in the most important ideas, the more they differ in organic tendencies, faculties, and details, the better. Thus life becomes rich; its current does not stagnate; a stimulus is supplied which both need. All that is necessary is to recognize this as the law of union; to let these varieties manifest themselves freely and kindly; not to think it necessary to have an outward conformity. Let it be well understood, that where the inward harmony of a mutual aim, mutual love, and mutual respect, exist, no outward conformity is desirable. And so, too, where the children of a family differ the most from each other in character, there is often the most union and affection.

The next union in which God has placed us is that which we call the Neighborhood. We mean by this, not neighborhood in space, but of intercourse, — those with whom we have friendly intercourse, business intercourse, intercourse for amusement, for instruction, for helpfulness; in a word, our circle of friends and acquaintances. This phrase, "circle of acquaintances," is quite significant. Each man is the centre of a circle, in which his acquaintances and friends stand grouped according to the degree of intimacy. The whole of society is overlaid with these social circles, — circles intersecting each other in every direction; so that each individual may be included in several different circles. But the circle of which I am the

centre is my neighborhood: those who belong to it are my neighbors. Now, to make a good neighborhood, a community of aim, and a variety of occupation, experience, taste, culture, opinion, are needed. But the reverse is usually the case. There is no common aim, no interior communion and conviction, in our social circles, while there is an outward monotony of tastes, occupation, and opinion. So our circles are only cliques, composed of those occupying the same social position, and having the same sort of culture; and hence there prevails in them such a dreary monotony of opinion, and so little real intercourse. Hence the great advantage of joining any association which has an important aim, whether of usefulness or improvement. We are thus immediately brought into interior communion with those differing widely from ourselves in outward circumstances, occupations, and opinions. Let us suppose such an association as this, with sufficiently deep and comprehensive aims, including a sufficient variety of character, to live in daily intercourse and communion, and it would make a true neighborhood of the best sort.

The same law of union applies to THE STATE. In a State truly united, there is a common central aim, common interior convictions. Such a State, wherever it exists, is destined to have great influence and power. Such were Judæa, Greece, and Rome, in their best days. The Jews were inwardly united by religious convictions; the Greeks, by intellectual aspirations; the Romans, by devotion to the State. But the nations of Europe, now, are in a state of dissolution, because they are inwardly divided, and only held together outwardly by external interests. Each State has in its bosom those radically opposed to each other in political ideas; and, in many, the people are kept from revolution only by force of standing armies. These States are like unannealed glass, the particles of which have not

been permitted to take their natural position, and which are ready to fly apart as soon as the external crust is broken.

In this country, we have no such outward means of maintaining union. These States can never be held together by force. We can have no permanent standing army; and, if we could, it could not be used for such a purpose. The union of these States must always be a real one, founded on community of aim and conviction. If the time has come in which the people of one part of the country differ from those of another section, radically, as to the objects of the State, the union is at an end. Mere differences of character, taste, and occupation, or variety of local interests, will rather cement the union than destroy it: they make us mutually interesting and helpful. But let us be opposed to each other in primal aims and convictions, and there is an end of our union. If the South really means to use the Union to support and extend slavery; if it shows itself united in a deliberate purpose to turn our own free territory into slave States, and to plunge us into perpetual war in order to prevent the abolition of slavery,— then it is evident the community of aim is gone which used to make the basis of the Union; then the time will have come for us to separate. It will be something to lament, but something inevitable.

Union in the Church has the same basis and conditions. Those who unite together in a church must be agreed, first, as to where they want to go; second, as to the way by which they shall go; and, thirdly, to differ as to every thing else. If they wish to go to God, to goodness, and to heaven, and if they are agreed that Christ is the way, then they are ready to unite together in a Christian church. A common desire of goodness, a common conviction that Christ is able to bestow it, and a common willingness to

allow variety and liberty on all other points, is the only real basis for church union.

Now, the one great misery of our churches is, that they aim at an outward unity instead of an inward union. The Roman-Catholic Church aims at unity of *form*, organization, discipline: this is plainly outward. Most Protestant churches do so too: they aim at unity of opinion, and are held together by creeds; but they do not produce common convictions thus, but merely outward assent. Hence, within the church, coldness and indifference; hence, between churches, sectarian strife and rancor.

Now, let us suppose a church in which the members are composed of all persons, old and young, in the congregation, who are wishing to improve their characters and to become useful. That is the aim. They also are agreed in believing that Jesus Christ is the way. But, in this church, there may be the greatest variety of opinions. Some may be Trinitarians, believing him to be God; some, Arians, believing him created before all worlds; some, Unitarians, believing him a highly endowed and supernatural man; some, Humanitarians, believing him a man like any one else, only more faithful, and of a great religious genius. But all of them really regard Jesus as their leader, teacher, guide; reverence his words and life, and wish to imitate them. This will draw them together, deepen their convictions, correct their errors, and fill them with living faith.

Ah! the great and radical evil in our churches is, not heresy of opinion, but a low and frigid aim. We are indifferent to the objects of the church. We do not care to be Christians; do not care to get good and do good. Let us be agreed, deeply agreed, in a religious purpose, and we shall walk together gladly; find it good to be here; find the church to be the house of God and the gate of heaven;

find our brothers and sisters in the church to be near to us and dear to us at all times; and the meeting of Christian brethren to be one family, one home. A deeper purpose of goodness, a higher standard of duty, an earnest longing for holiness, a sympathy with the wants and woes of all, — these will sweeten and strengthen the bond, and make the church all it need to be.

AFRAID OF SAUL.

"When Saul was come to Jerusalem, he essayed to join himself to the disciples; *but they were all afraid of him, and believed not that he was a disciple.*" — Acts ix. 26.

At the Unitarian Autumnal Convention, on the afternoon of Oct. 16, the President called for the experiences of those Unitarians successfully working with other denominations; and the question there considered was, "How may unity of action with Evangelical churches be effected?"

That the thing is possible was most satisfactorily demonstrated by the reports of our army chaplains, and others then present. If more evidence were desirable, the Washington-Village Union Church — over which Rev. A. S. Ryder, a Unitarian, is settled — would suffice. Here various churches are represented in the Sunday-school teachers; the evening prayer and conference meetings are actively and harmoniously conducted; Baptists, Methodists, Orthodox, Christians, and so forth, even Second Adventists, taking part.

All sectarian feeling is lost in their simple statement of faith in Jesus as the Christ, the Son of God; and, in the church itself, there is most remarkable unity of action.

What is here effected among individuals may be done among churches, in the same manner, to the same degree. *How?* was not sufficiently instanced at said meeting. My answer is, "By acting with them in faith which worketh by love, rather than meeting them in a war of words." — "By their fruits ye shall know them" is to-day the same powerful argument it was of old in Saul's favor; the same truth it was in the days of Jesus, uttering, "By this shall *all men know ye are my disciples*, if ye have love one to another" (John xiii. 35). "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples" (John xv. 8).

It was Paul's works, his preaching Christ boldly at Damascus, which enabled him to join the disciples; and it was Peter's experience which enabled them at Jerusalem to receive the doctrine: "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18).

Actions before words, almost without words, will accomplish like results to-day, where prejudice blinds the eyes of true Christians, as when Saul was come to Jerusalem, — "when they were all afraid of him, and believed not that he was a disciple." My own experience, wider in space than extent of time, causes me to know this.

A Unitarian, growing in the knowledge of Jesus as the Son of God, never recognizing the doctrine of the Trinity as stated or implied in the Bible (a something much *talked about, but seldom believed in*), I often find myself warmly welcomed by the leaders of the different persuasions, as, travelling through the country, I speak in their open meetings.

True, it is their ignorance at first which disarms them of fear; but when their hands have opened to me, and I am already in, how can they close the doors to shut me out? It is now too late. If they shut the doors, I am still with

them, and they know it. For instance, having had a most earnest two-hours' talk with a deck-passenger up the Mississippi one evening, on parting he thanked me, stating how much he had enjoyed the time thus spent and the earnest words; saying, "I know not your denomination: but I do know, having lived with different ministers, I never was so well pleased with one's speech before." My telling him my name, then, cannot have altered his opinion of me, and must have liberalized him from any previous prejudice against Unitarians.

Again: a good old Methodist in Marietta, O., rather severe on Unitarians, was checked by my suggesting he might be judging beyond his knowledge; was afterwards startled by my assertion, "I am a Unitarian;" and was constrained to acknowledge, as he bade me adieu for ever, "Well, I guess your Unitarianism will not hurt you any."

This was the result of preaching Jesus Christ, a sunbeam from heaven, the Son of God, to men.

Now for churches. Happening into a camp-meeting in Bath, Va., one year since, — a Moravian institution, where they were all afraid of a Unitarian, and rather doubted his being a disciple, — some good Barnabas, a young preacher of their number who had made my acquaintance on the cars, and interested himself in me from what he had seen and felt, took me to the preachers' tent, and declared unto them what had happened on the way, and caused them to bid me welcome.

Doing all I could to assure them of my sympathy with them in their proceedings; pointing out what was hostile there to my Unitarian training; clearly stating my individual convictions, and desire for every man to enjoy his own faith; kindly alluding to the difficulties I found in their statements, — these ministers cordially gave me an invitation to partake with them in communion, and, urging me

to speak at their love-feast, did not hesitate to own they felt I was as near the truth as they were; that sectarianism was generally too unchristian; that, while hearts agreed, heads might differ. I never met with a better people, or more liberal.

> "God asks not, 'To what sect does he belong?'
> But, 'Did he do the right, or love the wrong?'"

An Orthodox Congregational minister of Hillsborough waited upon by myself, who was to preach in the Unitarian church, which he usually occupied on Sundays, after an hour's visit agreed to attend my next day's services, which he did. I took John x. 27, 28, for my text, and in my discourse stated I was a Unitarian, and why, — "because I read my Bible, which was my favorite teacher, and that text was my creed."

I took pains thus to stand a Unitarian, as I knew my morning's sermon, favoring religious meetings, would draw many, hearing of it, from other denominations. When through, my new friend acknowledged I had stated some things differently than he would have done. "But," said he, "go on, brother: God speed you!"

It is my usual custom to walk into any open church, when in a strange place; and, when moved to do so, I hesitate not to speak.

That is my way of working with them. Once, at Yellow Springs, O., thus entering a sabbath school, I was invited to lead a Methodist Bible-class. Warning them I did not belong in the place, but was only led there, I took charge; and was more interested in than edified by their comments on John xv. 1 to 18, more especially the last verse, which they understood to assert Christ was God, because Jesus said that "God was his Father, *making himself equal with God.*"

My stating I could find no such *doctrine in that verse* caused them to open their eyes. My asking them if my asserting, "I am equal with any of you," would mean, "I am one of you," answered the question. Then, asserting my view of Jesus as the Son of God, I expressed my readiness to unite with any indorsing that statement; not daring to go beyond, not wishing to say less. One of them thought he knew "a sect that did not believe that much." My "Who?" did not bring out the (to them) awful word "Unitarian," but only a repetition of his former statement. I did not press the matter. Then among the class arose the question, whether the Trinity was one or three: a very natural *question* indeed! One said, he always viewed the words, "Father, Son, and Holy Ghost," to mean one and the same *God.* When he was answered by another, counting his fingers as he mentioned these names separately, saying, "I believe in these three, and they are only one," I could keep quiet no longer, but, looking him in the eye, answered, "You *believe no such thing:* you talk it. To-day you may believe in three, and again to-morrow only in one; but you never put the two thoughts together: you cannot do it."

His answer confirmed me in my opinion. "*Well,*" said he, emphasizing the "well," as though I had hit the nail on the head, "AT ANY RATE, *I can prove it from Scripture.*"

We all regretted when the bell called us to close our lesson. I alluded to the answer of the once blind, now seeing: "Whether he be a sinner or no, I know not; one thing I know, whereas I was blind, now I see," to show the folly of making a candidate for church-membership answer the question, "Who art thou?" or having him point out the particular place in the Godhead which Jesus occupies, before admitting him into the church. "*None of the disciples durst ask him, Who art thou?* knowing it was the

Lord" (John xxi. 12), was the thought I urged for their consideration.

Perhaps, before we separated, they, looking at me, wondered, "Who art thou?"

I took pains that he "who knew a sect who did not believe in Jesus Christ as the Son of God" should know a Unitarian had talked with them that afternoon.

A UNITARIAN METHODIST.

THE EAST.

THE old adage, "Charity begins at home," may be abused; and it may be well also to remember, that we sometimes forget the truth herein contained. "Ho for the West!" has been the incessant cry, till we have well-nigh forgotten the East. Geographical distinctions, I know, are of little worth in the larger view of Christ's kingdom: still, we are thus divided for a season. The slightest acquaintance with our own loved New England reveals to us a promising field for missionary labor. We cannot travel a few miles in any direction, without being reminded of the neglect of weak and struggling parishes. And not only this, but abundant are the indications that a little pioneer work and persevering zeal would bring forth a glorious harvest in the Master's vineyard. If, in virtue of intellectual gifts or a "name to live," we are waiting to float on the prosperous wave, we shall wait in vain. "*Work*, work on, work ever," is the motto for this live hour. Peradventure, if we fail to regard this admonition, the Lord will take from us the "staff of accomplishment," and give it to others.

G. W. S.

"OUT OF THE WEST."

Editor of the "Monthly Journal."

I suppose it is somebody's duty to report to you the state of our churches and cause in the West at the close of this year. If some other paper of this kind should come to you, you are welcome to put this in the basket, and no harm done. I remember a very small church, of some very particular Baptist persuasion, referring always with great unction to the certainty of their acceptance, and the evidence of it in the fact that they were a "little flock." If that were true, our particular denomination in the West has great room for rejoicing: *we* are a little flock. I need not tell you that we were never strong in the number of churches and ministers: now we are much weaker than we were a year ago. The church at Milwaukee is closed, for reasons which I know were as sacred as ever induced any man to accept a new parish. The pastor went to Brooklyn, from the chaplaincy of the Sixth Wisconsin Regiment, after suffering from an affection of the throat, aggravated by the camp-life, that would have compelled almost any other man to give up ever so much sooner. Some small Swedenborgian interest holds meeting in the church on Sunday mornings, and gets preached to by a gentleman in business in the city. The church at Rockford is closed and silent. Our brave-hearted Conant is chaplain to the Nineteenth Illinois Regiment; and the members are either dispersed into other churches, or waiting for better times at home. The church at Fond du Lac gave up its pastor to be lieutenant in the Second Wisconsin; but the church itself is not closed. There is a good mixture of men and women who are not strictly of the Unitarian-or-nothing school; and so far they have managed to scramble along, with now a Universalist,

now a Unitarian, and now a Spiritualist; apparently not so particular about the *bakery*, if they can have tolerably good *bread*. The church at Geneva, said to be the oldest Unitarian church in the West, is probably to be shut up at the close of the pastor's year, early next spring. The pastor (Rev. Mr. Woodward) will, it is expected, be appointed chaplain to the navy. He has tried faithfully to sustain the cause in Geneva; but first Pike's Peak, and now the war, have drained away his members, until he has no adequate support: he must change, or be sustained until the crisis is over. Alton has no pastor; that beautiful little church, where our frank, outspoken, faithful Forman — *foreman* — stood fast, and said perhaps the bravest words for freedom that were said so far south by any minister. Mr. F. has gone as a chaplain; and, until the regiment is fully ready, he is writing stirring battle-psalms and printing them for his soldiers, and going out through Southern Illinois, preaching with all his might, and stirring the hearts of men to the great cause. Quincy is also a vacant parish: Mr. Billings has gone away for a year or longer, or for good. In St. Louis, our church and cause are sustained bravely and well by Dr. Eliot, and the members that are left to him: but Mr. Staples, his colleague, a strong man and a good, has been taken away as chaplain to the engineer corps; and Mr. Ward, the minister at large, has gone to farming. The little church at Berlin, Wis., is closed for the present; its pastor being agent for the State, to act for her sick and wounded in the hospitals, and organize soldiers and societies. The German liberal church at Richmond, Ind., will be closed in the spring. The church at Lockport, Ill., is also shut up, with no prospect of any good time coming. At Detroit, there is a good hope of a speedy settlement; but I believe, so far, the parish is still vacant. I think that is about the worst that can be

said of us for vacant churches; and there is now the other side. In Chicago, the prospect is better than it has ever been before for Liberal Christianity. The Rev. Mr. Thomas, formerly of New Orleans, is settled over the First (the mother) Church, and has labored so far with eminent success. The congregation is good, and increasing steadily. The spirit and energy of the members are growing also. So, in the Second (Unity) Church, there is a most cheering progress. The pastor of the Second Church is also the minister at large; but the growing demands of both these fields of labor will compel him to give up one to some other man. After the present winter, he will probably keep to the church, as that is the fountain of ministries at large. I believe, without any positive information, that Mr. Ames, at Bloomington, is doing extremely well. Conway, at Cincinnati, is handling the two-edged sword of the Lord and of Gideon: one edge keen, delicate, beautiful as the cimeter of Soliman or Haraun; the other sharp, heavy, irresistible as the battle-axe of Richard, — wounding a friend, sometimes unwittingly perhaps, but a terror to hunkers, and a certain death to *any* mere sham. Then we have our stanch and wise President Hosmer at Buffalo; and, at Marietta, genial, ripe-hearted Mumford; and Mr. Codding is building up a good promise at Baraboo (Phœbus, what a name!) and at Evansville, Wis.: and in every clearing and on every prairie, in other churches and in no church at all, are men and women, whose numbers, if they could be counted, would astonish us, that are as essentially Liberal Christians in every nerve and fibre as the deacons, if there be any, in the church of the Galileans, at Boston.

In true love, ROBERT COLLYER.

CHICAGO, Dec. 17, 1861.

WILL IT PAY?

Mr. Editor, —There are many regions of country, both in New England and out of it, wholly under the influence and control of "Orthodoxy," and in which a "liberal" form of Christianity seldom or never gets preached, or much promulgated in any way; and yet, scattered through those regions, there may always be found some who have wholly broken with the popular creeds, and who are confirmed in more rational and benevolent views of the Divine Government. Many others, too, are afloat, scarcely knowing what to believe, and drifting in various sceptical directions. "Nothingarianism" abounds, and the established churches of the past have little power to restrain or lead it. But "Liberal Christianity" would strongly attract to itself not a few of all these classes of outsiders, if it could only have a fair hearing; and the Unitarian form of it particularly. Some of them are too intelligent and well-informed, and have a too high standard of morality and philanthropy, and too much real Christian character, to be satisfied with the ascendant theology and ecclesiasticism. These have really *outgrown* the small-clothes their fathers wore with even comfort and grace; and it is *not* a rare thing to find in many a place, that the most substantial men — substantial in all respects — are not only outside of the communion-table, but even outside of the meeting-house. They say they will not live nor die nor be buried by such a barbarous religion as they often hear preached when they venture to church. I know many of that influential class of persons, and they are increasing. Their reason and humanity are both often shocked when they go to church.

But these substantial men, the sceptically inclined, and

the nothingarians, can be occasionally gathered together, in the schoolhouses, halls, and such churches as may be had in their various districts, to hear *Liberal Christianity* expounded. Sometimes *large* meetings can be thus convened; and many that I have held in such places have been exceedingly pleasant ones, and, I have thought, very profitable. An interest is often awakened that continues, and becomes powerfully influential in the neighborhood. It is an important matter for us to have only two or three reliable working-men in a district or a town; and we can have more than that everywhere, — men who will ever be ready to welcome any of our preachers, and to circulate any of our books, tracts, or periodicals, that may be sent them.

The Association has generously sent me a considerable number of the "Monthly Journal" for the past year, and I have endeavored to give them a *wide* circulation; putting them into the hands of those who would read and profit by them. Much reading of that kind is put into families where it does but little good; being of too high a character to interest those who have no interest in any thing but what pertains to the body. The Saviour's caution, against "casting pearls before swine," still has a significance. What copies of the "Journal" are sent abroad for gratuitous circulation should be sent to discriminating, judicious men and women, who will see that they will go where not trodden under foot. But this *en passant.*

The question, "Will it pay?" I must not forget, — pay for Liberal Christian preachers to turn themselves into missionaries occasionally, and go abroad into the fields around them, to call together the sheep that know their voice, and will respond to it? Of course, it will not pay in any dollar-and-cent return; and the missionary who collects, in a new field, money enough to defray his necessary expenses, will, as a general thing, do well: nor will a

sensitive one feel like calling for "material aid" under such circumstances. If he urges the matter, money will be thought to be his chief aim.

But does it pay, in a Christian point of view, for one to go abroad to make Unitarianism known where it has before only been heard of, — to make it known through the medium of the living voice and the printed page? Organizations will not spring up at once; but the seeds of truth and righteousness will get scattered far and wide, and undoubtedly yield at last an abundant harvest, — "some thirty, some sixty, and some a hundred fold." Soon, indeed, public sentiment will begin to change, and the popular pulpits to indicate the change by their modified, progressive preaching. Where the liberal-minded missionary goes often, the "Five Points of Calvinism," and all similar points, will be kept in the Catechism, and seldom get a public airing. The Catechism itself, indeed, will be hidden out of sight, and few will be able to find it. Such instances have already fallen under my observation; and many a minister and church-member evidently feels that the antique document will not bear the light of the present age. Is it not a great work for Liberal Christianity to drive Calvinism from the pulpit? By and by, it will be driven from the creed.

I think, then, it pays to send Liberal Christianity where it accomplishes only such a John the Baptist work; especially when it raises up in almost every place a few noble men and women to be active and effective missionaries themselves. What think you, Mr. Editor, and friends of Unitarianism generally? It is only seed-time now with us in many places, and a long summer may have to intervene before the harvest comes; but come it will, as sure as the seed is sown, and human nature, and the Author of human nature, are what we believe.

The more intelligent thinkers, and independent and worthy men, of nearly every community, are just prepared for Unitarian literature, and will read it with joy and profit. It is not a vain boast to say, with confidence and out loud, that it is the richest, most spiritual, and philosophic literature that the world has ever known, and legitimately produces a higher type of humanity than the old churches have ever called for, or than they can possibly have under the *legitimate* influence of their theology. Their noblest, best men are themselves *semi*-liberalists, at least.

I wish some of the rich Unitarian churches of Boston would *give* the missionaries an edition of Channing's writings, — *so many copies for so much work*, — and let them scatter them broadcast over their fields of labor. That might pay the missionaries; and it would certainly pay the cause of Truth.

AFRICA AND ITS RACES.

Record of an Obscure Man. Boston: Ticknor & Fields, 1861.

This very interesting volume has a charm all its own, from its subject and the mode of treatment. It takes the African races as its subject; and with a profound calm, very striking amid all the excitements of our day, discusses tranquilly, but with humane intent, the character of these "disinherited" nations. The discussion is very thorough; though intentionally omitting all references to the more recent travellers in Africa, — Livingstone on the south, Barth on the north, Burton and Speke and Krapf on the east, Du Chaillu on the west. But here we have a summary of all the early and authentic accounts of African manners, as bearing on the future of this people.

Africa is the enigma of the earth. From the beginning it has been so. It is the geographical enigma, almost as unsolved to-day as it was in the age of Herodotus. We understand the topography of the moon's earthward surface better than that of Africa. We have invented steam and rails, and, with the electric telegraph, can put a girdle round the earth in forty minutes; but we cannot yet answer the question which the father of history asked four hundred years before Christ, "Where are the sources of the Nile?"

The ethnology of Africa is another enigma. We have, in this vast continent, every variety of nationalities; but, while the black color prevails everywhere and in all of them, they differ wholly in physiological characters. "It is vain," says Prichard, "to attempt to reduce the races of Africa under any particular stock, or number of original races, even if we confine our view to the so-termed woolly-haired tribes. We may call them all Negroes, if we mean, by that, people with woolly hair; but they agree in no other character. And even this seems arbitrarily assumed; since there are tribes, like the Gallas and other Nubian races, whose hair nearly approaches to wool, who are yet excluded by general consent from the Negro class. As for the form of their skulls, we find all the three principal types of the human cranium among these woolly nations. The Soudans have elevated foreheads and capacious heads, without the prognathous countenance; the Ibos have narrow and elongated skulls; and the Hottentots, broad-faced and pyramidal ones."

This mysterious African race, with whose destinies our own are now so entangled, is the subject of this volume, proceeding from a scholarly intellect and a humane heart. Every point is carefully examined, and precise evidence taken in regard to each position. It is not a book to be hastily run over, and then cast aside; but one to be carefully read, and thoughtfully considered.

WOMAN'S RIGHTS UNDER THE LAW.

A Dialogue.

Place, — Walker, Wise, & Co.'s Bookstore. *Persons*, — Rev. Dr. Vieux-temps, Mr. R. de Bange, Mr. Circumspect, and Polite Salesman.

Polite Salesman. Here is a new book, doctor. It is Mrs. Dall's "Woman's Rights under the Law."

Dr. V. I don't wish to read any thing about "woman's rights." I am tired of the words. What's the use of talking of woman's rights? Women have all the rights they want, — all they ought to have. Women do not wish for any more rights; or would not, if Mrs. Dall and others did not put it into their heads.

Mr. R. de Bange. You may say so; but they have no rights at all. They are worse off than slaves. What's the use of talking against Negro slavery —

Dr. V. I do not talk against it.

Mr. R. de Bange. — if we let women be oppressed as they are?

Dr. V. *How* are they oppressed?

Mr. R. de Bange. Read Mrs. Dall, and see. They are oppressed in every possible way. They cannot vote; and yet they are taxed. Taxation without representation — is not that oppression? Then they are the slaves of their husbands. They cannot have their children; they cannot have their earnings.

Dr. V. They do not earn any thing.

Mr. R. de Bange. If not, it is because they have no chance. They are shut out of all occupations. Men have taken all profitable pursuits to themselves, and let women do nothing but make shirts at ten cents apiece. Then they have no education —

Dr. V. I paid a hundred dollars a year for each of my

daughters' tuition, beside any amount for music, French, drawing, and I don't know what. Tell *me* —

Mr. R. de Bange. — no education that is of any use; only what will make them agreeable and entertaining to men.

Dr. V. Learned women are not very entertaining to me.

Mr. R. de Bange. Look here! See what Mrs. Dall says (p. 46): "In the laws which regard single women, then, we object, —

"1. To the withholding of the elective franchise.

"2. To the law's preference of males, and the issue of males, in the division of estates.

"3. We object to the estimate of woman which the law sustains, which shuts her out from all public employment, for many branches of which she is better fitted than man."

Dr. V. Stop there! From what public employment does the law shut her out, for which she is better suited than man? I deny the fact.

Mr. R. de Bange. You deny every thing. Why should not women be physicians, ministers, members of the school committees? They would make better *physicians* than men, because their powers of observation are more acute, and their power of perceiving difference is finer; also because they have more sympathy with suffering. Every one says that woman is more religious by nature than man, and has more of a gift of language. Why, then, would she not make a better clergy(wo)man? She would take better care of our town-schools than half of our ignorant school-committeemen. As a dentist, she would manipulate more successfully than a man. Are these examples enough?

Dr. V. Ridiculous! *The idea!* Women ministers indeed! Come, let us leave the question to Mr. Circumspect. Let us see what he says about the question in dispute, in which we, I perceive, shall never agree.

Mr. R. de Bange. Very well. I ask you, Mr. Circumspect, is not woman worse off than a slave?

Mr. C. By no means.

Dr. V. I thought so! Mr. Circumspect agrees with me, that woman has nothing to complain of.

Mr. C. Far from it. I think she has a great deal to complain of.

Mr. R. de Bange. Is it not true, that our laws leave no rights to woman?

Mr. C. Not at all true: they recognize many rights.

Dr. V. You do not think that woman should be placed on an equality with man before the law?

Mr. C. I do.

Mr. R. de Bange. Then you believe her sphere and man's precisely the same?

Mr. C. By no means. They are very different.

Dr. V. and *Mr. R. de Bange.* What in the world, then, do you think?

Mr. C. I think that free women are much better off than slaves; for they cannot be bought and sold, nor whipped, nor kept in ignorance by the law, nor compelled to submit to the will of any brutal man. But I think that they ought to have equality before the law, equality in marriage, equal opportunities for varied occupation. I think, that, since God has erected natural barriers between man's sphere and that of woman, it is not necessary for us to erect artificial ones, which, moreover, may be in the wrong places. I think, finally, that Mrs. Dall has done a good work, in collecting a great number of valuable facts, and arranging them, in this book, with ability.

Polite Salesman. Had you not better buy the book, Dr. Vieuxtemps?

Dr. V. Yes: I think I will. I should like to see what she has to say.

A GOOD SUGGESTION.

Dear Editor, — I am quite sure our friend Fox will receive the thanks of many for suggesting the publication, in the "Journal," of matters voted and discussed by the Association. These items will be looked for with interest by your readers, as shadowing forth the work and progress of a liberal faith. We need to give culture and encouragement to a mutual interest among the people. Indeed, we have suffered and been dwarfed by isolation and reserve, till we meet almost as strangers, rather than brethren and sisters of a common faith. Upon this fact in view, we have been called a cold, phlegmatic people; signalized as wanting in that fraternal spirit which never fails to strengthen and rejoice the soul. Let us hail every movement that tends to break down a false and arrogant dignity, a caste based upon adventitious distinctions. We have been eloquent in preaching the paternal character of God, and brotherhood of man: let us make the application of this theory in daily life. Thus shall we give a new impetus to Unitarian views, and draw to our fold scattering sheep, who are hungering and thirsting to be led beside green pastures "where full salvation flows."

G. W. S.

OUR CIRCULAR.

The churches of our denomination will receive, about this time, an urgent appeal to unite in a general contribution to the funds of the American Unitarian Association.

Unquestionably, it will be a very easy way of disposing of this appeal to throw the Circular into the waste-basket, and to say nothing about it. But what will this indicate? and what will be the result of such a course on the part of the ministers to whom this Circular is sent? It will show

that they do not desire any united action on the part of the churches in the denomination; that they think it well for each church and society to look out for itself; that, if it can pay its minister's salary, that is enough; that, as to contributing to benevolent and missionary objects outside of it, they do not wish it to do any thing of the sort. And the result will be this. The gentlemen who were placed on the Executive Board of the American Unitarian Association last June have given their time, thought, and labor, in the hope of rousing the denomination to some more energetic and united action in the cause of Christ. If they do not succeed, if the churches cannot agree to this one request (viz., *to take one collection in the year for the missionary objects of the Association*), they will have no motive to continue their work. The American Unitarian Association must then become a mere private corporation, with a single officer, and confine itself to disbursing the interest of its funds.

We hope that every one of our ministers and churches will perceive the importance of attending to this call. If not, we trust there are some laymen, in each society, who will save it from being among the delinquents, by taking a couple of hours to go round among the brethren, and, by getting something from each, send it to us as the contribution of the Society.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 25, 1861. — Present, Messrs. Hedge, Lincoln, C. W. Clark, J. F. Clarke, Newell, Stebbins, Hinckley, Winkley, Nichols, Sawyer, and Fox.

The Committee on the India Mission made a brief statement concerning the results of Mr. Dall's labors in

England, and his plans for the future, as set forth in letters lately received from him.

The Committee appointed at the last meeting to consider the condition of the Tracts of the Association, and the best methods of distributing them, reported in favor of adopting at once vigorous measures to circulate, especially in the outposts of the denomination, the stock now on hand; and also of reprinting the most valuable of those at present out of print, as soon as the funds will permit. The report was adopted; and the same Committee were authorized to carry out the plans proposed.

The subject of finances was then discussed at some length; but was postponed for further consideration at the next meeting, without action being taken.

Dec. 9. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Hinckley, Winkley, Sawyer, and Fox.

The subject of the finances of the Association was first taken up, and a plan was adopted by which the members of the Board would divide among themselves the work of a personal appeal to the parishes for funds for the general purposes of the Association. It was also decided to send to the parishes the Circular prepared in accordance with the vote passed at the last annual meeting.

Some conversation occurred concerning the best methods of circulating the "Monthly Journal" in the societies; and it was voted, that every society contributing annually to the Association should receive as many copies as they required.

An application was presented by the Secretary for a donation of books to the Public Library in Springfield; and he was authorized to furnish for this purpose a copy of each of the publications of the Association.

INTELLIGENCE.

The new church erected by Rev. Dr. Gannett's Society, in Arlington Street, Boston, was dedicated on Wednesday, Dec. 11. The order of services was as follows: Voluntary; chant, "Oh! come, let us sing unto the Lord;" prayer of invocation, by Rev. Rufus Ellis, of the First Church; anthem, "The Lord is in his holy temple;" selections from the Scriptures, by Rev. Chandler Robbins, D.D., of the Second Church; dedicatory prayer, by Rev. Orville Dewey, D.D., of the New South Church; hymn; sermon, by the pastor; original hymn; closing prayer, by Rev. S. K. Lothrop, D.D., of the Brattle-street Church; doxology.

Rev. Charles Bugbee was installed as pastor of the society in Ashby, on Wednesday, Dec. 4. The following was the order of services: Introductory prayer, and reading of the Scriptures, by Rev. Jacob Caldwell, of Lunenburg; sermon, by Rev. R. P. Stebbins, D.D., of Woburn; prayer of installation, by Rev. Eli Fay, of Leominster; charge, by Rev. Edwin G. Adams, of Templeton; right hand of fellowship, by Rev. A. S. Ryder, of Boston; address to the people, by Rev. William P. Tilden, of Fitchburg; concluding prayer, by Rev. L. W. Ham, of Mason, N.H.; benediction, by the pastor.

Rev. William Henry Channing was installed as pastor of the Unitarian Society in Washington, D.C., on Sunday, Dec. 7. The following clergymen took part in the services: Rev. John Pierpont; Rev. Henry W. Bellows, D.D.; Rev. Charles J. Bowen; Rev. Warren H. Cudworth; and Rev. William D. Haley.

Rev. Francis C. Williams, of Brattleborough, Vt., has been appointed chaplain of the Eighth Regiment, Vermont Volunteers.

Mr. Henry W. Foote, a graduate of the Cambridge Divinity School in the class of 1861, was ordained as pastor of the King's-Chapel Society, Boston, on Sunday, Dec. 22. George B. Emerson, LL.D., acting for the Senior Warden, commenced the services with a brief statement concerning the call which had been extended to Mr. Foote, and his acceptance thereof; and announced that they were then assembled to ratify publicly and solemnly the compact thus entered into. A prayer was then offered by Rev. James Walker, D.D. Mr. Emerson next read a resolution, the object of which was to settle and define the compact, and which asked Mr. Foote to be the minister, public teacher, and pastor of the society, according to the doctrines found in the Scriptures, as interpreted by them; the pastoral connection to be continued until dissolved by a two-thirds vote of the wardens and vestry and two-thirds of the proprietors. Upon this resolution a vote was taken, and it was unanimously adopted. Mr. Foote gave his public assent to the compact, and the resolution was signed by the wardens. Mr. Emerson then presented the pastor with a copy of the Bible, and enjoined upon him the faithful observance of all the divine precepts contained therein, especially those that relate to the office and duties of the ministry of Jesus Christ, and whatever else of truth or duty consistent therewith should be made known unto him. Rev. Dr. Walker welcomed the young pastor to the work of the ministry, and gave what, according to congregational usage, would be called the right hand of fellowship, the ordaining prayer, the charge to the minister, and the address to the people. The exercises were closed with the singing of a hymn. After an interlude upon the organ, the morning service from the liturgy was read; the opening portion, and Psalms, by Mr. Foote; and the Scripture-lessons and prayers, by Rev. Dr. Walker. Mr. Foote then preached a sermon from a text contained in Prov. xi. 30: "He that winneth souls is wise."

BOOKS RECEIVED

Since our last Notice.

Prayers. By THEODORE PARKER. Boston: Walker, Wise, & Co. 1862.

This, a beautiful book, finely printed, is a first-rate specimen of Boston work. The portrait of Parker, in the beginning, is one of the best we have seen. It is singular that these Επεα πτερωεντα, flying forth from the soul of the good man, should have been gathered out of the air by faithful ears and the pen of the ready writer (to wit, stenographer), and preserved for us in this form.

The prayers are sweet and pure, mostly thanksgivings, with no particular originality, as indeed they ought *not* to be original. They are simple, direct, plain; coming home to all men's business, and to the hearts of all women. There is nothing in them, that we can see, to shock the most orthodox Calvinist or the most conservative South-side slaveholder. They may be read and enjoyed by all religious people; proving that piety is deeper than thought or opinion.

Poems. By WILLIAM ALLINGHAM. First American Edition. Boston: Ticknor & Fields. 1861.

These poems are mostly lyrical; made to be sung. Many of them are now sung; others may be. They have melody (most of them, though some limp slightly); and indeed it is a very pretty little book.

Here is a part of one of the songs: —

THE FAIRIES: A CHILD'S SONG.

Up the airy mountain, down the rushy glen,
We dare not go a-hunting, for fear of little men;
Wee folk, good folk, trooping all together;
Green jacket, red cap, and white owl's feather.

Down along the rocky shore some make their home;
They live on crispy pancakes of yellow tide-foam:
Some in the reeds of the black mountain-lake,
With frogs for their watch-dogs, all night awake.

They stole little Bridget for seven years long:
When she came down again, her friends were all gone.
They took her lightly back, between the night and morrow:
They thought she was fast asleep; but she was dead with sorrow.

Here is another; better, we think: —

WISHING.

Ring, ting! I wish I were a primrose, —
A bright-yellow primrose blooming in the spring;
The stooping boughs above me,
The wandering bee to love me,
The fern and moss to creep across,
And the elm-tree for our king.

Nay, stay! I wish I were an elm-tree, —
A great, lofty elm-tree, with green leaves gay:
The winds would set them dancing,
The sun and moonshine glance in;
The birds would house among the boughs,
And sweetly, sweetly sing.

Oh, no! I wish I were a robin, —
A robin or a little wren; everywhere to go
Through forest, field, or garden,
And ask no leave nor pardon,
Till Winter comes with icy thumbs
To ruffle up our wing.

Well, tell! Where should I fly to?
Where go to sleep in the dark wood or dell?
Before a day was over,
Home comes the rover
For mother's kiss: sweeter this
Than any other thing.

Tragedy of Errors. Boston: Ticknor & Fields. 1862.

We have elsewhere in this number of our Journal noticed the "Record of an Obscure Man," which was written and published as an introduction to this work by the same writer. The "Tragedy of Errors" is a drama, meant for reading, and not to be acted. The scene is laid on a Southern plantation, and the characters are mostly made up of the slaves of the property. No attempt is made to preserve the negro dialect; but great skill and thought are shown in the delicate discrimination of character. To the Northern eye, all negroes look alike; but this writer sees, under this uniform surface of the dark races, all varieties of genius, character, history, soul, and sense. This book, like the other, has all the interest which arises from a solid basis of thought and of love. It were easy to tell the story, but better to quote one passage concerning women: —

ALICE.

You do not count, I fear, among your great,
The illustrious women, — those who raised themselves
Above their sex, as the historians tell us;
That is to say, did almost as much mischief
As if they had been men. These war-makers
Are not your heroines, I suppose.

HELEN.

As little
As, in our own time, are those errant women,
Who think, to imitate the faults of men
Is to be sharers in their privileges.
Not these; but those who have the force to live
Faithful to duty, — duty absolute;
Not asking whether men perform their part,
But working out their own, as unto God.
What the strong women of the elder time
Endured and did, unknowing their own work;
What they began without support, and singly,
Following the law of God within their hearts, —
We must fulfil with higher consciousness,
With deeper insight, and with greater concert.

Even these few lines may perhaps indicate the quality of the book. Several of the characters are drawn with an interesting pencil, — HELEN, the heroine of the tragedy; HERMANN, the German, among the whites; and, among the negroes, the good preacher EZEKIEL, the vulgar BOAZ, the vengeful DORCAS, the cruelly-wronged TERESA, and the bitter HECATE.

Historical Lectures on the Life of our Lord Jesus Christ, &c. By C. J. ELLICOTT, B.D. Boston: Gould & Lincoln, 59, Washington Street, Boston. 1862.

This volume contains eight lectures on the life of Jesus; being the Hulsean Lectures before the University of Cambridge in 1859. The writer is a good, well-meaning man; narrow and prejudiced, as Church-of-England ministers who live at universities easily become. He has laboriously collected the remarks of German commentators, but produces them in a way which throws no light on any question of actual importance. Indeed, he seems to be incapable of perceiving where any real difficulty is, and feels grieved and displeased that any one should see a difficulty where he sees none. Whenever he approaches a point which needs discussion, he either has "no time" to consider it, thinks it "unnecessary" to speak of it, or fears that it is "irreverent" to examine it. We cannot recommend the volume.

Lilliesleaf; being a Concluding Series of Passages in the Life of Mrs. Margaret Maitland of Sunnyside. Written by herself. Boston: Published by T. & H. P. Burnham. 1862.

We have not had time to read this volume, but nevertheless wish to recommend it on the authority of those, who, having read it through, assure us that it is an excellent book. They say that it is very interesting, very well written, and full of the most Christian spirit and influence. We have begged for a notice from one of these admiring critics. Till it comes, we wish to say that it is safe to beg, hire, borrow, or buy "Lilliesleaf."

ACKNOWLEDGMENTS.

1861.			
Nov. 25.	From	Mr. J. D. Steele, as a donation	$2.00
„ 26.	„	Rev. S. G. Bulfinch's Society, additional	0.50
Dec. 3.	„	a friend, to purchase books for circulation	15.00
„ 4.	„	Society in Keene, N.H., as a donation; including a final payment to make Hon. Caleb Foote a life-member; a third instalment of $5.00 on the life-membership of T. F. King, Esq.; and $30.00 from Miss D. M. Elliot, to make herself a life-member . . . $98.41 Also for Mr. Gangooly's Mission . 10.00 For Army Fund . . . . . 15.00 „ Society in Lawrence, Kan. . . 5.00	128.41
„ 4.	„	above Society, for Monthly Journals	44.00
„ 7.	„	Society in Groton, for Monthly Journals	42.00
„ 10.	„	Miss Jeanie Pomeroy, as second payment on her life-membership	6.00
„ 14.	„	Mr. Eben Conant, as a donation	10.00
„ 16.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	152.25
„ 19.	„	Society in Cambridgeport, for Monthly Journals	11.00

ARMY FUND.

		Amount already acknowledged	$1,081.06
Nov. 27.	From	Rev. W. G. Babcock's Society, Scituate	7.00
„ „	„	Society in Keene (acknowledged above)	15.00
„ 17.	„	Rev. B. H. Bailey's Society, Dedham	35.00
„ 19.	„	Rev. A. H. Conant	5.00
„ 20.	„	Rev. H. H. Barber's Society, Harvard	10.50
			$1,153.56

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	W. H. Brown.
Austinburg, O.	
Baltimore, Md.	N. H. Chamberlain.
„ „	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	J. B. Willard.
Barre	Henry Westcott.
Bath, Me.	D. N. Sheldon, D.D.
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	John B. Green.
Beverly	J. C. Kimball.
Billerica	Livingston Stone.
Bloomington, Ill.	Charles G. Ames.
Bolton	Nathaniel O. Chaffee.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	
„ New South	
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	
„ West Church	Cyrus A. Bartol.
„ Hawes Place	
„ Bulfinch Street	William R. Alger.
„ Twelfth Congregational	
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James F. Clarke.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Canton-street Chapel	
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
Braintree, South	
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
„ East	Silas Farrington.
„ West	D. S. C. M. Potter.
Brighton	Charles Noyes.
Brookfield	Rushton D. Burr.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	

Brooklyn, N.Y.	Frederic A. Farley, D.D.
„ „	Nahor A. Staples.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	Hiram Philbrook.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	William T. Clarke.
„ Lee Street	Henry F. Harrington.
„ Allen Street	John M. Marsters.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
Charlestown, Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Chelmsford	
Chelsea	Alpheus S. Nickerson.
„ North	Henry J. Hudson.
Chicago, Ill., First Society	Charles B. Thomas.
„ „ Second Society	Robert Collyer.
Chicopee	Samuel C. Beane.
Cincinnati, O.	M. D. Conway.
„ „ Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	Charles H. Wheeler.
Dedham	Benjamin H. Bailey.
„ West	Calvin S. Locke.
Deerfield	J. K. Hosmer.
Detroit, Mich.	S. S. Hunting.
Dighton	Francis Le Baron.
Dixon, Ill.	L. C. Kelsey.
Dorchester	Nathaniel Hall.
„	Richard Pike.
„	Stephen G. Bulfinch.
„ Neponset	F. W. Holland.
Dover	
Dover, N.H.	Edwin M. Wheelock.
Dublin, N.H.	L. W. Leonard, D.D. W. F. Bridge.
Duxbury	Joshua Moore.
Easton	George G. Withington.
„ North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	
Fairhaven	Courtland Y. De Normandie.
Fall River	William B. Smith.
Farmington, Me.	Thomas Weston.
Feltville, N.J.	
Fitchburg	William P. Tilden.

Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	Sidney H. Morse.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	Henry H. Barber.
Haverhill	
Hillsborough, Ill.	
Hingham	Joseph Richardson. Calvin Lincoln.
„	Daniel Bowen.
„ South	
Hubbardston	
Jersey City, N.J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Moore.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	
Leominster	Eli Fay.
Lexington	L. J. Livermore.
„ East	Caleb Stetson.
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
„	
Lunenburg	Jacob Caldwell.
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	C. B. Josselyn.
Manchester, N.H.	
Mansfield	Daniel W. Stevens.
Marblehead	S. R. Calthrop.
Marietta, O.	Thomas J. Mumford.
Marlborough	William C. Tenney.
Marshfield	
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.

Medford	Edward C. Town.
Meudon	
Milton	John H. Morison, D.D.
Milwaukee, Wis.	
Montague	James Henry Wiggin.
Montreal, Can.	John Cordner.
Nantucket	Orville Brayton.
Nashua, N.H.	
Natick, South	Horatio Alger.
New Bedford	W. J. Potter.
Newburyport	A. B. Muzzey.
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	William H. Savary.
„ Corner	Edward J. Young.
Newtonville	John Savary.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ All Souls	Henry W. Bellows, D.D.
„ „ Third Society	O. B. Frothingham.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
Northfield	John Murray.
Northumberland, Pa.	
Norton	
Pembroke	T. P. Doggett.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
„ „ Second Society	
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
„ „	
Portsmouth, N.H.	
Providence, R.I.	Edward B. Hall, D.D.
„ „	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Liberty Billings.
Randolph	
Raynham	
Richmond, N.H.	
Rochester, N.Y.	
Rockford, Ill.	
Rowe	
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Alfred P. Putnam.
„ Jamaica Plain	James W. Thompson.
„ West	

Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
„ East Church	Dexter Clapp.
„ North	Edmund B. Willson.
„ Barton Square	Augustus M. Haskell.
Sandwich	
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
„ South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	
Staten Island, N.Y.	
Sterling	E. B. Fairchild.
Stoneham	
Stow	
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	
Townsend	
Trenton, N.Y.	Charles Ritter.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Charles T. Canfield.
Vernon, N.Y.	J. H. Cannoll.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	James C. Parsons.
Ware	
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	
Wayland	Edmund H. Sears.
Westborough	Gilbert Cummings, jun.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Williamsburg, N.Y.	
Wilton, N.H.	Stilman Clarke.
Winchendon	
Windsor, Vt.	
Woburn	R. P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
„	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
†Albee, John	Chicopee Falls	
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, W. Roxbury	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
†Bailey, Luther	Medway	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Edward	Charlestown, N.H.	
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	Stoneham	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
†Bates, Reuben	Stow	
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Betch, Peter	Richmond, O.	
†Bicknell, W. M.	Harrison Square	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
Billings, Liberty	Quincy, Ill.	1855.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	Roxbury	
Brayton, Orville	Nantucket	1859.
†Brayton, J. J.		
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	

Brown, H. W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Brewster	1856.
†Browne, E. C. L.	Hubbardston	
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Cambridge	
Bugbee, Charles	Ashby	1861.
Bulfinch, Stephen G.	Dorchester, Harrison Square	1852.
Burr, Rushton D.	Brookfield	1858.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Lunenburg	1860.
Calthrop, S. R.	Marblehead	1860.
Canfield, Charles T.	Uxbridge	1860.
Canoll, J. H.	Vernon, N.Y.	1857.
†Capen, F. L.	Boston	
Chaffee, Nathaniel O.	Bolton	1861.
Chamberlain, N.H.	Baltimore, Md.	1860.
Chandler, Seth	Shirley	1834.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
†Clark, George F.	Norton	
Clark, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
†Clarke, William T.	East Cambridge	
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
†Conant, Augustus H.	Rockford, Ill.	
Conway, Moncure D.	Cincinnati, O.	1856.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Westborough	1861.
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	South Boston	
†Dewey, Orville, D.D.	Sheffield	
Doggett, Theophilus P.	Pembroke	1861.
Dorr, Theodore H.	Sherborn	1855.
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.

†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
Fairchild, E. B.	Sterling	1859.
†Fanton, B. A.	Trenton, N.Y.	
†Farley, Charles A.	Savannah, Ga.	
Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
Farrington, Silas	East Bridgewater	1861.
Fay, Eli	Leominster	1860.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
†Folsom, Nathaniel S.	Jamaica Plain	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	Northborough	1857.
†Forman, J. G.	Alton, Ill.	
†Fox, Thomas B.	Boston	
Francis, Convers, D.D.	Prof. Har. Col., Cambridge	1842.
†Frothingham, Frederic	Portland, Me.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
†Fuller, Arthur B.	Watertown	
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Bernardston	1862.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
†Haley, William D.	Washington, D.C.	
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
†Hassall, Robert	Haverhill	
†Hatch, J. L.	Boston	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Ant. Col., Yel. Spring, O.	1860.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Dorchester	1859.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, J. K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.

†Hudson, Henry J.	North Chelsea	
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Detroit, Mich.	1861.
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Clinton	1858.
Hussey, C. C.	North Easton	1860.
†Hyer, G. W.		
†Ingersoll, George G., D.D.	Keene, N.H.	
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
Josselyn, C. B.	Malden	1860.
Karcher, John K.	Toronto	1861.
†Kendall, James A.	Framingham	
Kelsey, L. C.	Dixon, Ill.	1854.
†Kimball, Daniel	Needham	
Kimball, J. C.	Beverly	1859.
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Newton Corner	
†Lamson, Alvan, D.D.	Dedham	
Le Baron, Francis	Dighton	1860.
†Lednum, John W.	Denton, Carolina Co., Md.	
†Leonard, George	East Marshfield	
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Brooklyn, N.Y.	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
†Lovering, J. F.	Boston	
Lowe, Charles	Somerville	1859.
Marsters, John M.	North Cambridge	1858.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†McIntire, Farrington	Lancaster	
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Moore, Josiah	Duxbury	1834.
Moore, Robert	Keokuk, Io.	1861.
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
†Morse, William	Tyngsborough	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
Mumford, Thomas J.	Marietta, O.	1861.
Murray, John	Northfield	1859.

Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
Nickerson, Alpheus S.	Chelsea	1859.
Nightingale, Crawford	Groton	1853.
Normandie, Courtland Y. De	Fairhaven	1856.
Normandie, Eugene De	Littleton	1857.
†Norton, Hiram	Rowe	
Noyes, Charles	Brighton	1860.
†Noyes, George F.	New York	
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Lawrence, Kan.	
†Orrell, John	Boston	
†Osgood, George	Kensington	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, James C.	Waltham	1860.
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
Phipps, Joseph H.	Kingston	1861.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Medford	
†Pierpont, John, jun.	New York	
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	West Bridgewater	1861.
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1830.
Putnam, John J.	Bridgewater	1856.
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Boston	
Richardson, Joseph	Hingham	1806.
†Ritter, Charles	Trenton, N.Y.	
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
†Robinson, Charles	Groton	
Rogers, Robert P.	Gloucester	1854.
Russell, D. L.	Louisville, Ky. At Large	
†Russell, John L.	Salem	
Ryder, A. S.	Washington Village, Boston	1861.
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
Savary, John	Newtonville	1861.
Savary, William H.	West Newton	1861.
Scandlin, W. G.	Grafton	1858.

Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Bath, Me.	1858.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
Smith, W. B.	Fall River	1859.
†Stacy, George W.	Milford	
†Staples, Carlton A.	St. Louis, Mo.	
Staples, Nahor A.	Brooklyn, N.Y.	1861.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, Daniel W.	Mansfield	1850.
Stetson, Caleb	East Lexington	1859.
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Bolton	
†Stone, Livingston	Billerica	
†Stone, Thomas T.	Bolton	
†Sullivan, T. R.	Boston	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Marlborough	1861.
†Thayer, Christopher T.	Boston	
Thomas, Charles B.	Chicago, Ill.	1861.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Fitchburg	1855.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	Belmont	
Town, Edward C.	Medford	1861.
†Very, Jones	Salem	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Boston	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
†Weiss, John	Milton	
Wells, John D.	Quincy	1860.
Westcott, Henry	Barre	1859.
Weston, Thomas	Farmington, Me.	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
Wheeler, Charles H.	South Danvers	1854.
Wheelock, Edwin M.	Dover, N.H.	1857.
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	

†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
†Whitney, Leonard	Keokuk, Io.	
Whitwell, William A.	Brookline	
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
†Wiggin, James H.	Montague	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
Willard, J. B.	Barnstable	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
†Willis, Martin W.	Nashua, N.H.	
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1857.
Young, Joshua	Burlington, Vt.	1852.
†Zachos, John C.	Cincinnati, O.	

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments to which they are attached: —

Name.	Regiment.
Charles Babbidge	Twenty-sixth Massachusetts.
George S. Ball	Twenty-first Massachusetts.
Stephen Barker	Fourteenth Massachusetts.
Augustus H. Conant	Nineteenth Illinois.
Warren H. Cudworth	First Massachusetts.
J. G. Forman	Lyon Regiment, Missouri.
Arthur B. Fuller	Sixteenth Massachusetts.
William D. Haley	Seventeenth Massachusetts.
Ephraim Nute, jun.	First Kansas.
William G. Scandlin	Fifteenth Massachusetts.
Carlton A. Staples	Engineer Corps, Missouri.
Leonard Whitney	Eleventh Illinois Cavalry.
Martin W. Willis	Fourth New Hampshire.
Francis C. Williams	Eighth Vermont.

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger, Jr.	Cambridge.
G. W. Bartlett	Cambridge.
John B. Beach	Meadville, Penn.
William M. Bicknell	Harrison Square.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Merritt E. Goddard	Cambridge.
J. L. Hatch	Boston.*
James T. Hewes	Cambridge.
John W. Hudson	Springfield.
M. G. Kimball	Newtonville, Mass.
Lyman Maynard	Milford, Mass.
John Orrell	Boston.*
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
J. Henry Wiggin	Montague.
George A. Williams	Deerfield.
Martin W. Willis	Nashua, N.H.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.